The Missionary Herald

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IT is a joy to every lover of our human kind to see how effectively China Famine Relief is being promoted. The National Relief Association is ingenious and alert in plans to command attention and elicit gifts. Its Famine Stamps and Hunger Cards are very striking; we are beginning to see them everywhere. Contributions are pouring in; through churches, schools, shops, clubs, the appeal is pressed, and the response is prompt.

Feeding Starved China

The American Board is glad to aid, so far as it can, this national campaign; to furnish facts and figures for publication; to pass on letters from its missionaries on the field to newspapers and magazines that are portraying the desperate need. It does not seek to institute a campaign of its own for funds, though it has sixty-four missionaries working in the famine area. Ultimately, however sent, relief funds are sure to be distributed largely by the missionary forces in China, since of all foreigners they are closest to the people, and since it is a principle of this relief work that foreign funds shall be handled by the foreigners. But inasmuch as many of our constituency prefer to forward their gifts through the Board's treasury straight into the hands of missionaries whom they know, the Board is constantly receiving and passing on relief funds. It has already sent $30,000 to be used by its North China missionaries, $10,000 within the last fortnight.

IF the pressure of this famine appeal is irksome to any, if they are disposed to cry out against this new burden that is imposed, let them think what a burden it is to the missionaries on the field, who live in the midst of it; who must see, day after day, the terrible ravage of famine, and hear at night the moans of those suffering from hunger and cold; and who through it all must pursue the responsible task of dispensing relief that is inadequate for all.

The Wear on the Missionaries

A letter from one such missionary, just received, describes his three weeks' tour from Peking into the famine area, through four counties south of Paotingfu. He started with $3,000 in his cart, to distribute in these four centers. In each village visited he secured from the headman lists of families, with the number of mouths in each to be fed. Each family was investigated to find the neediest. Of these latter, the girls from fourteen to twenty years of age were enrolled in a hair net class, trained for a month, and thus enabled to earn from eighteen to twenty cents a day—enough to keep alive their families. Schools for the boys also were opened, these boys being paid at the rate of a dollar and a half a month for the help of their families. Utmost care is given to discover the most genuine and extreme cases of distress, and to administer relief in ways that may not pauperize and injure character. It is a wearing task, but one that is also immensely rewarding. And it is truly preaching Christ.

THERE is nothing new to say about Turkey. It is still a whirlpool of disorder, conflict, and fear. Everything hangs upon the meeting of the Allied Council, which will be in session in London as this number of the *Missionary Herald* appears. For that Council meeting is to reconsider the Sevres treaty; to decide what shall really be required from Turkey in settlement of peace; whether the Na-

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tionalists shall be recognized and dealt with; the allotment of territory and "spheres of influence"; what shall be done for and with the subject races in the land; what rights shall be accorded religious minorities in a Moslem state.

The political condition of Turkey affects every undertaking or attempt at undertaking for her betterment. For there is virtually a state of war existing all over the country. The treaty of peace did not make peace; nobody was prepared to enforce it and Mustapha Kemal and his following laughed at it. It seems that the Powers that framed the Treaty must now face its futility; and not only revise it, but determine how the terms agreed upon shall be enforced. Nothing can be worse than this prolonged suspense, which allows of all kinds of oppression and misrule. Mr. Riggs's story of his eviction from Harpoot, as printed on a later page, is but one illustration of the impossible situations which are faced all over Turkey today, and which must be relieved. It is intolerable that unworthy officials should continue their arbitrary persecution of Turkey's best friends, and defy both the word and the will of the Allied Powers in their decisions as to the terms of peace. We can only hope that a better day will soon dawn for the despoiled victims of Turkish tyranny.

Protecting Native Labor in Africa

THE British conscience is stirred over a recent state paper which instructed officials in the East Africa Protectorate to use every possible lawful influence to secure labor for European farms and plantations; and a further ordinance imposing two months' compulsory labor for government work wherever situated in the colony.

It was recognized that these measures imperiled freedom and human rights; that they were likely to produce virtual peonage; and that in the pressing demand for more laborers in the large territory which had opened to British rule as an outcome of the war, there was danger that officers of the empire should be made oppressors and almost slave drivers of the natives, rather than judges and defenders of their interests.

An impressive deputation was formed to appear before Lord Milner and to present a memorandum bearing on the colonial policy as thus affecting native labor in British East Africa. The Archbishop of Canterbury, Lord Salisbury, Principal Garvie, Rev. Donald Fraser, of East Central Africa, and Mr. J. H. Oldham, secretary of the Conference of Missionary Societies in Great Britain and Ireland, were among the company.

Their contention was that Great Britain had been openly committed to the policy of trusteeship in its colonies and protectorates, and the exercise of its authority in the interests of these dependent peoples, rather than for its own advantage. This policy had been reaffirmed, largely by British influence, in the Covenant of the League of Nations. They pointed out the danger of destroying village life by enforced removals and the constraints of servitude. No greater calamity, they affirmed, could overtake Africa. It was a point of honor that Britain's pledge to secure just treatment of native inhabitants of territory under her control should not in any way be broken.

With tact and courtesy, but with unflinching precision in setting forth its case, the Deputation delivered the memorandum and asked for the creation of a Royal Commission to inquire into this matter, and into such allied questions as should open up the entire situation and indicate the best methods of promoting the economic and moral advancement of the native populations.

Thirty-one missionary societies of Great Britain gave their official approval to the memorandum. The signatures included church dignitaries, lords, members of Parliament, and men of eminence in many lines. It is

a superb document, breathing a Christian spirit upon affairs of state; its presentation was a fine illustration of a rightful connection between missions and governments. We trust the purpose that prompted it may be attained.

Wanted: Men to Lead

THE leader; that is always the want. Some one who shall draw men to him and after him and bring things to pass. There are many with good impulses, with latent resources, ready to do something if they may know just what and where and how. But they lack initiative; they are irresolute, sluggish, doubtful. They need the ringing voice, the forward moving figure, the hero who says "Come on." Leadership; that is ever the crying need.

Nowhere is it more evident than on the foreign mission field; and never more urgent than now. The progress of the years has produced churches, developed communities, opened doors on every side. There is abundant work to be done and numbers of people who for every reason ought to be at work. But they lack the vision and the impulse. They need leaders. The missionaries see it; but they are already overloaded. They cannot spread themselves thinner. What they want, what is needed, is a stream of educated, capable, and devoted leaders of the people; pastors, teachers, evangelists, coming forward to set the pace and direct the work. That is what the schools, and particularly the training and normal schools, are for; what the colleges also, in another way, are set to produce; what the entire educational missionary task has for its prime objective—the creation of the Native Leader.

It is absurd to talk of the outlay of time and strength and money that goes into the educational institutions on the mission field as though it were all at the expense of evangelism; as though it drew away from the cultivation of the church and the spread of the gospel message; as though there were conflict or rivalry between these forms of missionary activity. They are complementary; each is necessary to the other. And from the schools must come the leaders in the church and community.

It is the uniform sigh of our missionaries, "Oh, for more leadership." They are searching for the men of vision, of resource, of initiative, around whom others will rally to catch their inspiration and to follow them into the fields of work. In every mission land that is the crying need; in Japan, in China, India, Africa, everywhere, they are watching for leaders.

A Friendly Hand to Foreign Students

THE International Y. M. C. A., through its Committee on Friendly Relations among Foreign Students, is developing a valuable auxiliary to foreign missionary work by seeking to welcome and aid the nearly 10,000 foreign students now enrolled in schools and colleges in this country. They come from more than 100 countries outside North America. Major groups of 500 or more are from Latin America, China, Japan, and the Philippines. They are scattered in institutions of every state and the District of Columbia. They are of exceptional intellectual ability; many of them come from high rank or station in their several countries; from them will develop future leaders in their nations and in the life of the world. A large majority of these young men are not Christian in their faith or life; some are avowed disbelievers in any religion. It is of utmost concern what welcome they shall find, and what influences shall be thrown around them during their student days.

This Committee on Friendly Relations is now organized, with Mr. Charles D. Hurrey as General Secretary and a corps of secretaries of their own race for each larger group. Their plans include the getting of a list of pastors serving college communities

with whom the committee can be in touch; the securing from missionaries in the great student fields of information regarding those who are planning to come to this country; the use of missionaries on furlough in reaching such students as are here from their respective regions. As an indication of the thoroughness with which the committee is addressing itself to its task and seeking to employ all the means at its disposal, we quote its suggestions as to "How Missionaries Can Help":—

1. By establishing contact with students who expect to go to the United States, and advising them in important matters.

2. By sending to the committee for a compendium of necessary information and suggestions regarding their student life here.

3. By giving the student a letter of introduction to this committee, or to a pastor or the Y. M. C. A. secretary of the college where he expects to study.

4. By sending the mission board the following data:—

(*a*) Port and date of arrival.
(*b*) School where he has studied.
(*c*) Religious faith, and any missionary connection.
(*d*) Suggestions as to how he can best be approached.

We trust that missionaries of the American Board will take this notice as a call to them to render the service desired. The officers of the Board propose to coöperate to the full. The interest and prayers of our constituency are desired.

Misusing an Opportunity

WE have received from the publicity department of the Moody Bible Institute, in Chicago, several pages of report of a Founder's Week Conference held there during the first week of February. The material is offered for publication as news matter and as advertisement of the Institute.

One of the sections summarizes the closing address by Dr. W. H. Griffith Thomas, on conditions he found in China. It quotes him as saying, "There are Christian institutions where fifty per cent of the teaching staff are non-Christian." We do not know where they are; certainly it cannot be true that fifty per cent of the foreign teachers are non-Christian. The implication that mission schools are being conducted without Christian oversight and predominant influence is to every American Board observer who has traveled in China so untrue as to be absurd.

Dr. Thomas is quoted again as saying, "In Canton there are 100 missionaries, not one of them doing evangelistic work." Of the American Board's three men missionaries in Canton, two are doing principally evangelistic work and the third is training students for the ministry in a theological seminary. Again, this speaker is said to have related the experience of a friend of his who entertained twenty-six graduates of a well-known Christian university in China, only to find that twenty-five of them had gone back into full "heathen Chinese life." Having no chance to investigate this alleged case, we cannot speak decisively concerning it; perhaps those twenty-five men never professed to be Christians, though it is hard to believe that there was such a proportion of non-Christians in any mission university class. If, as appears, the inference is intended to be that Christian students relapse after graduation in any such percentage, such a conclusion is absolutely unwarranted and misleading.

Upon the basis of such charges, Dr. Thomas proceeded to arraign missionaries, the American seminaries where they have been trained, and the institutions on the field in which they are sacrificing truth, as being bewitched by modernism, "entirely ignorant of the work of the past ten years, which puts the latest, truest, and best scholarship on the conservative side."

It seems to us a poor use of its Founder's Week Conference for the Moody Bible Institute to be spreading accusations which, to the extent that we can judge, are not based on facts, and whose effect is bound to be misleading and divisive. The founder whom the Conference sought to honor was conservative indeed, but he was broad-minded and big-hearted. He did not compel every co-worker to hold his views as alone the truth, and he did not malign his brethren. The publicity department of the Moody Bible Institute should be in better business.

Introducing a New Society

IN general, we are not eager for more organizations. There seem to be enough now to keep most people busy. It takes much time to keep track of them all; to pay them proper attention; to get them by their annual meetings, and to keep them wound up and going. We should hardly have thought there was call for any new society.

Suddenly one appears on the horizon that at once justifies itself. Why was it not thought of before? However has the world, or the Congregational part of it, got along till now without it?

The newcomer is the Council of Congregational Woman's Foreign Mission Boards. It was organized in New York during January by the joint action of our three Woman's Boards, and is meant to be their common representative and medium of communication with other denominational and interdenominational societies. The Congregational World Movement will thus be able to deal with one spokesman for the woman's foreign missionary interests. So will the women's and the general mission boards of other denominations. In many ways this joint organization will make for economy of correspondence and for promptness and unity of action. It will speak nationally rather than sectionally. The officers of the Council are Mrs. E. A. Evans, Woman's Board of Missions for the Pacific, 300 Central Park West, New York City, president; Mrs. James H. Moore, Woman's Board of Missions of the Interior, clerk-treasurer; and Miss Edith Woolsey, Woman's Board of Missions, 250 Church Street, New Haven, Conn., executive secretary. The Council is composed of seven members from the Woman's Board of Missions, seven from the Woman's Board of Missions of the Interior, three from the Woman's Board of Missions for the Pacific, and the three Board presidents, *ex officiis*. A welcome to this latest comer into our family of organizations!

Making the Most of a Dollar

IN the course of an account of conditions in the West Africa Mission which Rev. Merlin Ennis brought to the Prudential Committee at its meeting of February 15, he made it very clear how much is being accomplished with little outlay.

At his station of Sachikela there are about 130 boys in one of the boarding schools and 40 girls in the other. These young people are housed, fed, and taught for a tuition fee of twenty cents each term, or forty cents a year. And the schools are almost self-supporting. There is a school farm of twenty acres which is industriously tilled; the main food supply is raised thereon by the pupils. Their bill of fare is not rich or varied, but it is wholesome and sufficient. They do not have butter on the sweet potatoes which make their noonday meal, but the potatoes are abundant and filling; and with the corn meal and the dried fish which are served at the other meals, furnish more variety and better fare than they are accustomed to at home.

In the midst of these primitive conditions, at a relatively small outlay of expense, is being trained a host of young men and women, who are to be the leaders among their people; they are going forth to teach in the

villages of a wide area and among a multitude of the Ovimbundu people. Forty or fifty such villages are attached to the central station by these living messengers, who carry to them "the Words" and who set themselves to teaching these villagers the new way of life wherein they themselves have been trained. Gradually the standards are being raised; the tone of communities is altered; a new day dawns in the wilds of the Dark Continent. And, as Mr. Ennis affirms with eagerness, the advance is but beginning. They feel as if they had just gained their foothold and now were ready to move forward.

Is Jaffna Going "Dry"?

IT is impressive to see how sentiment against the drink habit is spreading. From the Far East comes back the echo of America's prohibition movement. It is said to be felt in India and in China. And now comes Ceylon, with its temperance movement in Jaffna. Principal Bicknell, of Jaffna College, writes of it as one of the distinctive events of last year. "There has been," he writes, "an uprising against the licensed toddy and *arrack* taverns, with the result that many taverns have been closed and there is every hope that it will not be long before we shall be bone dry here. This will be difficult, as the people get the toddy from the trees, palmyra and cocoanut, growing in their back or front yards. In this movement our teachers and boys have taken an active part. They have done speaking and acted as vote bringers, as well as general propagators of temperance sentiment. The movement has been good not only in that it has led to the closing of certain taverns, but in that it has led the government to take a different attitude from what it had before assumed. Further, it has led to the working together of Hindu and Christian, with the result that the feeling is more cordial than before. This to me is a desirable consummation."

It is perhaps too much to expect that liquor as a beverage can be banished at once from the whole world. Europe will be hard to budge from its deep-rooted habits of drinking. But Asia gives signs of being more flexible and responsive. The Christian movement in mission lands may be counted on the side of the "drys."

Missionary Ammunition

FOR several years we have been mailing to all Congregational pastors a pamphlet issued by the Committee of Reference and Counsel of the Foreign Missionary Conference, entitled "Missionary Ammunition." This interdenominational publication is the successor to the "Pastors' Series," which originated with the American Board and through which we sought to furnish our pastors with exclusive material for missionary addresses, programs, etc. "Missionary Ammunition" circulates widely in all the leading denominations, some of the editions running as high as 40,000. This year the American Board is obliged to economize in its output of literature on account of the publications being issued by the Congregational World Movement, in the expense of which the Board shares. We wish our pastors, however, to know that by writing to Mr. John G. Hosmer, 14 Beacon Street, Boston, they can receive free copies of "Missionary Ammunition, No. 8," just coming from the press. This is one of the best numbers which have been published, and pastors will do well to add it to their files.

Peking University's Location

CONGRATULATIONS to Peking University in that it has at last found a suitable place on which to rear its buildings and make its home! It is four and a half miles from the northwest gate of the city, near the Indemnity College and the Summer Palace, and is reached by a fine automobile road, which greatly minimizes the distance. The land belongs to an

old Imperial estate; includes artificial lakes, and hills, rare old trees, and much valuable stone; with the forty acres of extension also bought it provides the one hundred acres desired for the college. The governor of Shensi, from whom it was bought, reduced the price from $60,000 to $40,000, on condition that his aged father be given title of Honorary Advisor and that ten scholarships be allowed to Shensi province. This tribute to the value placed on a Christian education is significant; not once was there objection to the avowed Christian character of the institution, only pleasure at being identified with it.

The university is already a going concern in its temporary quarters in Peking. The men's and women's colleges have achieved a workable system of coeducation in certain courses, and of coöperation in Y. M. C. A. and Y. W. C. A. Both these bodies are working at famine relief. The men recently gave a melodrama based on present political conditions; and the girls staged very beautifully a translation of Maeterlinck's "Bluebird." Religious life and work are being pushed among the students. The earnestness of a group meeting for weekly prayer and the hearty support given to all forms of social work are gratefully recognized. It is a great achievement to get the university started in time and with sufficient force to be a leader in higher education at China's capital.

Black and White Hearts Alike

AFTER all, the heart of man is pretty much the same all the world over. Color is only skin-deep; racial traits and religious prejudices do certainly affect, but they do not make unrecognizable the human heart. Universally it desires its own good, hates injustice, resents oppression, and is suspicious of those who hold out a helping hand.

A letter from Rev. Frederick B. Bridgman, of Johannesburg, South Africa, affords fresh illustration of this fact. He writes of events of 1920 in South Africa; records the strikes that have cursed the land; the one that closed every bank in South Africa, December 23, the employees having laid down their pencils and walked out the day before; and the biggest strike of the year, when the black miners of Johannesburg, 50,000 in number, dropped their tools and refused to work; the race riots which ran true to their American prototypes, with their back-alley fights and their aftermath of suppressed bitterness and prejudice.

The race problem is as intense in Africa as in the United States. A section of the whites there are as brutal toward the blacks as is any city "tough" in the United States. "Keep the nigger in his place" is the motto of both. Keep him down; don't elevate him; make him the lowest of laborers; give him no chance to rise. Happily there is another type of white man there, as here; and forces are being exerted to secure protection and opportunity for the blacks.

The Bantu Social Center, which Mr. Bridgman and Mr. Phillips, his associate, have organized in Johannesburg, is one of the most notable and promising of these forces. It has won the approval and support of the leading whites of the city, representatives of the Chamber of Commerce, the government, the Municipal Council, professional men, and missionaries. And it has won the confidence and support of the best type of blacks, the most intelligent, liberal minded, and sane. The outlook for this social experiment, coupled with the religious and evangelistic efforts also being pressed, is a bow of promise in a rather stormy sky.

MY EVICTION FROM HARPOOT

By Rev. HENRY H. RIGGS

[Since 1902, "Harry Riggs" has been a member of the Eastern Turkey Mission. For the last two or three years he has worked in connection with the Near East Relief, and the Near East Relief people declare that he is a "live wire." Born in Turkey and educated at Carleton College in Minnesota, Mr. Riggs knows the Turks and Armenians; he also possesses the quick, keen, resourceful American attitude toward his work and is widely known throughout the Harpoot region. A few weeks ago it was announced that Mr. Riggs had been sent out of Harpoot under guard. Presently we heard that Mr. and Mrs. Riggs were in Constantinople. Now we have Mr. Riggs's own story of his removal from his station, which we share with friends in America.

Harpoot, near the source of the Tigris and the banks of the upper Euphrates, is a city with some 25,000 population in normal times. There are Turks, Kurds, Armenians, and Jacobite Syrians. The Board's mission was founded in 1855, and the story of this station is full of romance and tragedy, even before the thrilling events of the years since 1914.—Editor.]

ORDERED OUT

THE story of my ejection from Harpoot can be quickly told. On November 20 I was summoned by the director of police in Mezireh, who informed me that orders had come from the Minister of the Interior at Angora, ordering me to proceed at once to Samsoun. Neither the director nor the Vali, to whom I appealed the next morning, gave me any information as to the cause of my expulsion. Both professed to be entirely ignorant of the whole matter, and the Vali specifically stated that he had made no sort of complaint against me, and had not been informed of any reason why I should be ordered out; but that the order was in such form that he could not even allow me to delay long enough to communicate with the Angora (Nationalist) authorities. He said that I should leave within two or three days, but finally extended the time to five days. He sent the police around later to tell me that not one day more would be permitted.

PLANS FOR LEAVING

Naturally in five days' time it was not possible to make very complete arrangements for the work of the relief unit and of the mission station, in addition to winding up our own personal affairs. But matters were arranged after a fashion, and on the 26th we started out. The Vali acceded to my request to permit Mrs. Riggs to accompany me, although all travel by foreigners had been forbidden by the Angora (Nationalist) government. We came in my Ford as far as Marsovan, leaving it there on account of serious trouble in its inward parts.

ON THE ROAD

The journey was for the most part uneventful. We were given a guard from Harpoot—at my request—but he went with us only one day, and the rest of the way we saw no need of having one. Evidently no orders regarding me had been sent to the towns along the way. When we reached Kangal, the police notified us that we must return to Malatia. On inquiry I found that the Malatia governor had telegraphed after us that orders had come since we passed there to the effect that no foreigners were to be permitted to travel, so we must immediately return to Malatia. This in spite of the fact that our travel papers were in good order and had been *viséed* in Malatia only a few hours before! There seemed absolutely no excuse for this performance, as the order referred to had been in force for some weeks.

Fortunately I had not gasoline enough to get to Malatia, so the Kangal Kaimakam consented to my staying there till I could get an answer from the Sivas Vali, who permitted us, after one day's wait, to proceed to Sivas. From Sivas I telegraphed to Angora, and also to Diarbekir, trying to get the orders for my removal reversed. But evidently the plan to get rid of me had been put in such shape that it could not easily be upset, so I was ordered to move on without delay. At Samsoun (on the Black Sea, the port of Marso-

van) I found that orders had preceded us, so that our papers were issued without waiting for new orders from Angora, and we came right on by the first steamer. Colonel Coombs, of the Near East Relief, was on the same steamer with us from Samsoun.

CHARGES AGAINST MR. RIGGS

Of the reason why I was sent away from Harpoot I have no information that I consider reliable, though I have heard more than was told me in Harpoot. The new orders from Angora, regarding the N. E. R. in general, accuse the organization of political propaganda and partiality to the Armenians. It is said that I am charged with three things. First, I have taken away the Armenian women who were wives of Turks. Second, I am too friendly with the Kurds, who are disloyal to the Turkish government. And third, I am partial to the Armenians and unfriendly to the Turks.

I was rather taken aback to find that Admiral Bristol took the validity of these charges for granted, and read me quite a lecture on the necessity of adjusting our course of action to the present political situation. Of course the second and third counts are too general to be either proved or disproved in general, though I know that from any reasonable point of view my course of action has not been open to those criticisms in recent months.

As for the first, it is undeniable that we have had, in our shelter-home, a number of women who were wanted back by their former husbands, and that at least four of those former husbands publicly threatened my life because of the stand that I took about them. But I have consistently maintained what seemed to me the right attitude, namely, that those women were in our institutions of their own will and with the permission of the government; that if, at any time, one of them wished to leave, or was ordered by the government or by any court to return to her husband, I should not interfere. But that as long as the women wished to stay and the government or the courts recognized their right to stay, I would not turn them out. We have never asked or advised any Armenian woman to leave her Turkish husband; but there is no doubt that our presence in Harpoot has encouraged many of them to do so. And as one of the men who has repeatedly been reported as boasting that he would some day kill me is now a trusted ally and adviser of the Vali, I am inclined to think that this charge may have been one of the real grounds for my expulsion.

THE VALI'S ACTS

Much more could be said of the attitude of the Vali, Abdoulkader Bey, toward our work. He has been frankly hostile to us ever since he took office. He has kept up a series of unfriendly acts all along, and while I early made up my mind that resistance would be useless, I could not help protesting; and this has evidently annoyed him. A catalogue of petty annoyances would not be important, but some of his acts were serious. At a time when there was no lack of available buildings, he seized two of the structures which we were using as orphanages. The French orphanage was taken for use as quarters for French prisoners of war, and perhaps a sense of poetic justice would justify the act.

The German orphanage, Eliim, was taken for use as a school, whereas the school in question already had an adequate building and was repairing another, into which it was planned to move the school for future growth. The Vali promised me, when he seized the building, that he would return it to us as soon as the repairs on the new building could be completed; but he had no sooner occupied it than he took steps to have the title made over to him, and through threats, intimidation, and finally by actual imprisonment, he forced the Syrian gentleman in whose name the title stood to deed

it over, and then to sign a receipt for one thousand gold liras, payment in full for the land and building. Of course this gentleman received no money, and he had repeatedly protested that the property was not his, as he had sold it to the German Mission fifteen years before by a quit-claim deed, as the Germans were not at that time allowed to acquire full title. Of course I made formal protest against this action, as I hold a power of attorney from Mr. Ehmann, of the German Mission, but the protest was ignored.

HIGH-HANDED PERSECUTION

The Vali similarly forced the owner of the water rights, which we have leased for a term of three years for the hospital, to deed those water rights to him. If he carries out his plan to divert the water to a public fountain, it will leave the hospital with practically no water supply.

The Vali's most serious and high-handed action against us was when he caused public announcement to be made through the street criers that no one, under heavy penalties, was permitted to sell anything to the Americans without a special license. We received no notice whatever till I called on the Vali and asked an explanation, when he told me that complaint had been made that we were hoarding, and so raising the cost of living. He demanded a statement of the supplies we had on hand; and when that had been presented, postponed action so long that it was too late, when at last he issued a license, to secure at favorable prices the supplies usually laid in in the fall. Especially in the matter of fuel the loss is irremediable, and will mean serious suffering to orphans and personnel. As this action was taken against us by name, and no others were under any restrictions whatever in any matter of purchasing supplies; and as it was easily proved that our *per capita* purchases had been extremely moderate, the action of the Vali was an inexcusable wrong.

I need not take time to detail various other acts, such as the commandeering of our trucks and wagons, and the conscription of many of our orphan boys who were below military age. This was done by arbitrarily registering them as of military age, overriding the indignant protest of the military commander. Many of our employees were forcibly taken from us to work on public works, and supplies and materials that we have purchased and in some cases paid for have been commandeered at times when we were the only victims of such action.

Well, I have given you quite an indictment of my friend. Perhaps you do not wonder that I am inclined to attribute to him the action that resulted in my expulsion. My experience of his veracity on various occasions leads me to feel that his protestations that he had nothing to do with it are an argument that he was the cause rather than that he was not.

OTHER CONDITIONS NOT DISCOURAGING

Aside from the attitude and actions of the Vali, conditions were not especially unfavorable to our work. There has been a good deal of robbery and other lawlessness of late, and, as I think you must have heard, we were the victims of one of these acts when a band of armed men invaded our premises at night and carried off a small safe containing almost a thousand dollars in cash. But for the most part we were in peace and safety, and I do not think that there is any reason for feeling anxious for the safety of our people, either American or Armenian. I fear there will be some hardships, and serious limitations on our work; but unless the Kemal government turns the rest of the Americans out, I think we may expect a winter of valuable work in Harpoot, both in relief and in missionary work.

THE GOOD NEWS SPREADS IN SHENSI

By Rev. ARTHUR W. HUMMEL, Fenchow, Shansi, China

IT was the writer's good fortune to accompany Rev. Watts O. Pye, of Fenchow, on one of his annual or semi-annual tours through the Shensi field of the American Board. Though shortened to some six weeks, the tour involved a journey of 600 English miles through mountainous country, and the crossing or recrossing of some dozen mountain ranges.

When we set out from the walls of Fenchow we were no mean caravan of seven mules, loaded down with beds and baggage and Gospel portions—literally "carrying the gospel to Shensi." Mr. Pye has the enviable ability to peruse volume after volume of books during these long journeys on mule-back, thus occupying profitably what would otherwise be tedious hours. The only resource to one who cannot do that is to let the eye follow the windings of the mountain road, or the ear to muse on the tinkling of the caravan bells.

GOING THROUGH A PASS IN THE SHENSI COUNTRY

Mr. Pye's tall figure looms up on the first animal near the curve at the top of the hill

ACROSS THE YELLOW RIVER

For three days we snailed along through quiet valleys until we reached the bank of the great Yellow River which separates the provinces of Shansi and Shensi. The crossing of this turbulent stream with seven animals and their packs is in itself no light adventure, especially when one remembers the frailty of the boats and the utter lack of conveniences for boarding and disembarking. The animals are beaten until in sheer desperation they risk a long leap to the bottom of the boat. If it were not for the rather meager help of two unwieldy oars, it would seem to be only by a clear act of Providence that so many caravans of men, mules, and camels are ferried safely across this terrifically swift stream.

In a few minutes we were wafted a mile down the river, suddenly to be bumped up against the natural face of the cliff on the other shore, where the same inconveniences prevail. You might expect to find a wharf to land by, but none was there. You might expect to find a road to travel on, but there was no road. By force and persuasion our animals were made to leap to the shore, and in time we found ourselves winding through the hills of northern Shensi, where no vehicles are ever seen, and where the faintest of bridle paths have for all these centuries sufficed as roads.

UP FROM THE HIDDEN VILLAGES

In our Shensi field the churches are located in strategic market and governmental centers, usually a day's or, at most, only two days' journey apart. As one scans the landscape, from the top of some mountain peak, the sole

ABOUT TO CROSS THE SWIFT YELLOW RIVER

Mr. Pye is standing a little to the left of the center of the picture

evidences of human habitation are the high-walled stockades which crown the steepest summits. To these the peaceful villagers repair when the country is infested with robbers. The hamlets themselves are tucked away in the valleys out of sight of the main routes of travel. Their mud walls, treeless courtyards, and cave houses afford a protective coloring which serves well in times of disturbances, but which is blighting to the intelligence and the spiritual uplift of the poor souls which dwell there.

The Chinese ideograph which means "common" or "vulgar" depicts a man living his life in a narrow mountain gorge where the outlook is poor and circumscribed. It is a faithful snapshot of the life of these people. Day in and day out they cultivate those steep mountain slopes, and carry down on trails too steep for animals to travel the meager products of their fields. But what the land has failed to produce in crops during these millenniums it has made up in the quality of its men.

Many of the most famous names recorded in Giles's Chinese Biographical Dictionary will be found to have emerged from the villages nestled away in these lonely mountain ravines. The roads leading to the cities of Mi-chih-hsien and Sui-te-chow are lined with stone tablets to commemorate their famous men. There one may look on the tomb of Meng T'ien, who about B. C. 200 invented the Chinese writing brush, and built a large part of the Great Wall. There is the ancient home of Han Ch'i, who made his name when William the Conqueror invaded England. There also is the home of Li Tzu-cheng, who took a prominent share in seeking to stem the Manchu invasion of China.

THE SHENSI CHRISTIAN MEN

But the old stock has not died out —our contact with the Christian men of Shensi proved that. Men who can live on the poorest of food and still maintain their human worth, who carry their shoes in their hands to walk barefoot on the country roads, but put them on when they enter the church; men who walk to church twenty and thirty miles and greet us with smiles and hearts of genuine love, surely they are the kind of folks whom God chooses to make great. Whether we broke to them the bread of life in narrow cave-homes dug out of the hill-

side; or in dingy shops; or in uninviting inns; their joy in the new life was still the same.

You may try, if you will, to imagine what the gospel means to those men, but you will never fully know. You will never know the thrill of liberation from ancient fears and binding superstitions. How they rejoice in the new power that God has given them, humming over and over again the half-dozen hymns they know; realizing, no doubt, that the very melody itself speaks to them of vast, unexplored reaches of love and joy in the human heart! They know that they are being introduced not only to a new heaven, but to a new earth as well—an earth governed by law and not by caprice, an earth in which right must triumph in the end. How they marveled at our ingenious typewriters,

MR. PYE ON TOUR IN SHENSI

He may be seen seated on his mule, reading a book

folding beds, mysterious cameras, books printed in a strange tongue, our spectacles, and our gold-filled teeth—all wonders of a new age to come!

Men of rank in their communities, like Nicodemus of old, come to the missionary by night to find out from him what hope the Christian faith can hold out to such as have lost hope in the future of China. They are wistfully scanning the horizon for some new power outside themselves capable of renovating society and bringing order where now there is chaos.

THE WOMAN QUESTION

The greatest problem just now confronting the Shensi church is how to enlist the wives and daughters of the men who are entering in such large numbers. The great illiteracy among women, the restraints of home life, and the pressure of public opinion make this a most difficult problem. In only one of the fifteen or more centers which we visited were there more than a dozen women who dared to break through the social conventions and attend the church worship. When we sought the reason for this exceptional place, we traced it back wholly to the influence of one woman in the community, who the year before had studied in the Fenchow Woman's Bible School. Now it is the aim of all the churches to select from each Christian community one or two women of influence and intelligence who will study in the Fenchow school and return to break down the local prejudices which still bind the women of north Shensi. The men of the churches know quite as well as Lincoln did that no Christian community can long endure "half slave and half free," and they are setting themselves with a will to the task of building a church on solid foundations.

BY LETTERS AND BY VISITS

The responsibility for propagating the gospel in this region is laid squarely on the shoulders of the native preachers and church members. When the evangelist first makes his home in a given community, most likely he is the sole representative of Christianity in a territory covering many square miles. Having no friends, he must make friends; and so by the simple process of personal friendship the Good News spreads like a contagion from soul to soul. The loneliness of the preacher's lot only serves to intensify his ardor. His distance from home and family may be so great that he can hope to

CHEN CH'UAN PU, IN SHENSI, CHINA

A view from the American Board outstation on Fair Day. This fair is held every five days throughout the year

visit them only once each year or two. But one effective means for keeping alive his spiritual glow—aside from prayer, and the study of the Bible, and a few helpful books—are the fortnightly letters which he receives from the missionary. In lonely hours he must read and reread those letters as the early Christians perused and meditated on the epistles of the greatest of missionaries—St. Paul. They may contain texts for stirring sermons, new hints in dealing with men, or the latest news of the outside world.

Once, or at most twice, each year, and then only for a few days at each place, the missionary makes his way among the churches. He comes to advise with the evangelist, to cheer the older Christians, and to make his acquaintance with the newer ones. If the little company shows evidence of discouragement, such disheartenment must vanish when the missionary appears. He rejoices with them in their successes and comforts them in their defeats — always leading and never driving. He smiles on them with the true sincerity of a Christian friend, and all barriers of race vanish. When Christians pray together they forget differences of nationality, or custom, or rank, or training. They begin to feel themselves in league with the Almighty—part of a great world enterprise. As the missionary unfolds before their eyes the boundless possibilities of the hills and the valleys in which they were born, their faces take on a new light and they begin to make high resolves. Perhaps they aspire that each Christian in that community shall introduce to Jesus at least one friend before another year goes around. Or perhaps it is that each Christian who does not know how to read shall in the course of a year be able to read the Gospels in the new phonetic script. Thus the Christian conscience willingly lays on itself new burdens to bear and new tasks to perform.

THEY HEAR HIM GLADLY

Two common misconceptions the missionary seeks to dispel from the minds of the people wherever he goes; one, that Christianity is a Western religion instead of a universal religion; another, that the gospel simply offers a new custom or a new ceremony instead of a new life. My tour has convinced me that this aim is being successfully carried through in the churches of Shensi, where the influence of the native evangelist is so prominent, and the authority of the missionary is relatively so slight. The people are thus made to feel that the church is their church, that in a true sense it is the one hope of the community and the nation; and that is the reason why they are willing to pull with so much might. Indeed, we met not a few Spirit-filled laymen who, with only a brief experience in the Christian life, have in one short year brought with them into the new life as many as thirty, forty, and fifty men. If any one is discouraged about the future of Christianity in China, let him light his flickering lamp at the spiritual fires burning in the hearts of these simple men. It is good for the future of the nation and the world that China has so many common people; for, as in days of old, they are the ones who understand Jesus best and hear his message most gladly.

TO FREE THE TURKS

SUMMARIZED FROM AN INTERVIEW WITH AN EDUCATED MOSLEM

HOW can the Turks be freed from their present condition by means of the Treaty of Peace? The Turks—not the people, but the ambitious demagogues and other leaders—were bound to the Germans and suffered with them. The Peace Treaty has been accepted. It is hard, but beneficial. It would relieve the country from the crushing burden of armaments and many other things that sap the life and retard progress. To make its program possible, what is necessary? The following four points are important and essential:—

1. Secure to the people the right and opportunity of untrammeled religious instruction.
2. Effort should be made to develop a religious entente.
3. Secure absolute freedom of conscience.
4. The acceptance of a mandatory power, to act in the interests of and to be a guide for the government and people.

To accomplish this, the Turks do not possess the religious instincts or traditions, much less the religious counsels or organizations necessary thereto. The Turkish sultans had no such ideals. They were as lions seeking territory to conquer, and ever ready to spring forward to conquest. The Ulema [Moslem doctors of sacred law, with the Sheik ul Islam at their head.—*Editor.*] and other leaders served the purpose of the Sultan without consideration of the people. The past six hundred years demonstrate that the Turks of themselves cannot make progress. The Magyars, the Roumanians, the Bulgarians and others, freed from Turkish domination, made advance. Compare Sofia and Adrianople, neighboring cities. If the Ulema, the Khoja [Teachers attached to school of mosque. —*Editor.*], and other leaders had been men of culture and education, serious and open-minded, they would have considered the needs of the country, and would have introduced those changes necessary for the welfare and best interests of the people of the country in all the phases of life. Six hundred years of this is sufficient. Now is the time to speak plainly. Now is the time to inaugurate those movements that will make for the peace and the best interests of all the people.

HOW TO DO IT

At this point the interviewer raised the question of ways and means. The answer was definite, with every mark of careful thought and appreciation of the seriousness of the situation that might develop. It might be considered as an appeal to the Turks. The gist of the reply follows:—

Western Christianity stands ready to extend a helping hand in accordance with the spirit and on the broad basis of the teachings of the Messiah. What can be learned from history? For all these centuries glance at the history of India, Afghanistan, Persia, Arabia, Egypt, North Africa. Is there not demonstration enough that these Moslem countries have remained stagnant through all these centuries? Why? Examine the physical, intellectual, and moral and spiritual conditions. Injunctions against murder, robbery, intemperance, immorality, have been and are dead letters as far as the Turkish sultan and other leaders are concerned. Turkish history recalls the lives of the sultans who are the heads of the religious communities. They have made the religion only a means to their own ambitions, and the Ulema have been their servants. The common people have been only pawns on the chessboard, in their game for conquest and domina-

tion by the house of Osman. Nothing has been done for the material, moral, and spiritual reform and welfare of the people.

Is it not time for the Turkish race, possessed of excellent qualities that would make for progress if they had the opportunity and were properly led, to consider with deep seriousness this condition and seek a remedy? Open the windows and let in the light!

LET IN THE CHRISTIAN LIGHT AND LEADING

Must we not admit that Islam is too small a religion, too circumscribed, too formal? Must we not place the responsibility of our backwardness, and not only of ours, but the backwardness of Moslem lands, at the door of Islam? We are challenged for an answer. Should we not seek the reason in what appears to be the fact that Islam does not furnish the high ideal that inspires to investigation, desire for progress, and the different phases of life—material, social, and spiritual?

The holy Koran is in a language known to but comparatively few in the Moslem world. The repetition of its words and other religious exercises enjoined, do not develop moral excellence or, as history shows, an impulse for progress and human welfare. Is the assertion that the Koran supersedes the gospel tenable? Is it necessary that Allah should withdraw a revelation, or substitute a different one for one already given? We recognize Jesus, the Messiah of the gospel, as true prophet of God. Let us turn what light he may give on the human problem. Let that stand which can give light and leading.

A STRONG APPEAL

Is it not a fact that what the Turk needs for his rejuvenation and progress is to be free from the incubus of the Khalifate and the granting of a free field to Western Christianity? Better that, with the preservation and rejuvenation of a race, than sealing its doom in the thralls of a religious system that causes stagnation rather than progress, that has shown itself to be a burden rather than a help, that has been the cause of decay rather than a life-giving, inspiring power.

Should not Moslems consider whether Jesus the Messiah does not offer that which is necessary to the preservation of their rights, and furnish the ideals that would make possible growth in that righteousness which exalteth a nation?

CHINA'S RENAISSANCE

By Rev. EDWARD H. SMITH, Ingtai, Foochow Mission

I HAVE been wondering if the friends in America realize the significance of the clippings that appear in the papers as to China's literary revolution. It could be made very simple by an historic analogy from our own history in Europe.

The old classical language in which all written documents have been expressed for centuries is far removed from the spoken language. Every child entering school is today set to learn this dead language of the past in which his books are all written. Just so in Europe, before the Reformation, Latin was the only recognized litany language for church services, for all school exercises, for all legal forms; everywhere Latin was supreme. And, of course, *popular* — universal education was impossible. Illiteracy was about as common as it is today in China.

The first attack on this system here came years ago under the old Empress Dowager, when the Government Examinations and the "Eight-Legged Essay" business were done away, and modern examinations were instituted

and a modern school system was ordered, but on the old classical basis, *i. e.*, all modern subjects must still be studied and taught in the classical language.

The leaders of the modern educational movement have now come to realize that this half-way reform is inadequate. If they are really to enforce universal education, it must be in the language of the people. So now they are setting about the truly stupendous task of re-creating, in the language of the people, a literature, text-books for all the schools, newspapers — everything.

Curiously, just as in Europe the Bible in the vernacular by Luther, Tyndale, etc., first opened the door to modern literature, so in China, the missionaries by their vernacular Bible translations have done a similar work. Our Christian hymns in vernacular have created a taste in vernacular poetry.

At last the reform has gone to the very foundation. They are reproducing before our eyes the years of the European Renaissance. That their problem is complicated by hundreds of local dialects only suggests one of many difficulties they face. The rich, voluminous literature, built up in every form, in which is enshrined their history, their religion, and their customs, makes the change a thousand-fold more difficult than it was for Europe. However, they are right. They know now, some of them, at least, what they are moving toward. The new spirit of national unity makes the appeal for a new national language acceptable to multitudes who have no conception of all that is involved. It is in the midst of such movements that we must live and work out here—trying to foresee the when, the why, the how.

Politically and socially, it is much the same. If the religious problems were all that we had to deal with, it would be comparatively simple. Educational problems, I have intimated, must be ever with us. Nor can we neglect or misinterpret the political movements, complicated as they are, except at grave peril to our work.

Here is a great, ignorant, illiterate multitude taking first lessons in self-government! The perils that beset such efforts history reveals in the story of France; so in America, in Mexico, and now in Russia and in Europe generally. The missionaries hold a position of peculiar importance, and tremendous powers for good or evil are in their hands.

Let no one think that social unrest is peculiar to homeland conditions. Out here all the social reforms from the days of Abraham, Pharaoh, or Nero to Abraham Lincoln, Lenin, and John Spargo seem rolled upon this generation in China. Still we stagger on, confident that the gospel of Christ, the open Bible, the vital, living church of Christ's disciples, the public school, the world family of God's children, hold the sure and only key to this maze into which we are thrust.

It will not surprise you that at the end of six or seven years the missionary feels fit only for an insane retreat or a sanitarium! The thing that makes us rejoice is that the students of this generation are as never before giving their lives to this service, wholeheartedly, with fine devotion. But, oh, we do want them to realize and to see more clearly the deeper meaning of the events in which they are moving!

DRURY IN MADURA

By Rev. ALBERT J. SAUNDERS (on Furlough)

THE above caption means briefly that Drury College, Springfield, Mo., has recently decided to have a part in Christian education in India by participating in the work of the American College at Madura. This practice of linking up an institution in America with a mission college in one of the Oriental countries is known as the World Student Fellowship Movement, and already a number of colleges in America are seeking to project themselves in the true spirit of helpful brotherhood into institutions of various countries in the Eastern World. Look at this splendid list of some colleges and what they are doing:—

Name	*Approx. An. Gift*	*Place*
Yale	$65,000	Changsha, Hunan, China *College and Medical School*
Oberlin	10,000	Taiku, China, *Shansi Mission Schools*
Grinnell	7,000	Tehsien, China, *Mission Boarding and Village Schools*
Williams	4,500	Suchow, China (being planned)
Amherst	1,500	Kyoto, Japan, *aid to Doshisha University*
Fairmount	700	Marsovan, Turkey, *aid to Anatolia College*
Marietta	1,000	Tarsus, Turkey, *aid to St. Paul's Institute*
Pomona	800	Smyrna, Turkey, *aid to International College*
Dartmouth	1,000	Marsovan, Turkey, *Teacher in Anatolia College*

And now Drury College, under the leadership of President T. W. Nadal, with the coöperation of a fine group of teachers and an enthusiastic student body, has definitely made up its mind that it wants to join this band of colleges at work in the East, and has chosen the American College at Madura, India, to be the object of its interest and coöperation. How fittingly now Drury's motto—*Christo et Humanitati*—is being interpreted to the world!

Drury College was founded in 1873 at Springfield, Mo., the Queen City of the Ozarks. It is the only standard college of liberal arts within a radius of one hundred and twenty-five miles. It has a beautifully wooded campus of forty acres right in the heart of the city. Its plant is valued at a half million dollars. It has an enrollment of three hundred students. Years ago President Harper, of the University of Chicago, called Drury the "Yale of the Southwest."

The college at Madura is the American Board's largest institution of higher education in India. It is a First Grade college, affiliated with the University of Madras; has a fine group of buildings, which stand on a large, well-situated compound of thirty acres; and has an enrollment of 320 students. Of this college Lord Willingdon, the Governor of Madras, after a visit last fall, wrote an enthusiastic appreciation, which we printed in the *Missionary Herald* for December, 1920. Madura holds out her hands and welcomes Drury to this fellowship in a great and good work.

I need not go into details and tell how this victory was achieved. It is sufficient to say that it was a student initiative. Several fine young people, led by one who had the missionary spirit, felt the call of India, banded themselves together to interest the rest of the school and to get the college definitely to approve, by hard cash, the Drury-in-Madura proposition. When the students of Drury returned from the Christmas vacation, the mysterious legend "Madura" was to be found on placards in every conspicuous place on the campus. These various signs were translated to mean most anything from the name of a play to be given by one of the classes to that of a new breakfast food. The campaign was well organized and the field thoroughly prepared, so that the actual drive, in the hands of Secretary English, of Chicago, and the writer, was a simple and easy matter. Four hundred and ninety-one dollars for the present half-year was pledged, but from the absent students and alumni

the total will be well over six hundred dollars. That is an excellent start for Drury, and we all hope that before long a graduate of Drury will be found who will go as a teacher and be able better than any one else to represent Drury in Madura.

Much as this coöperation will be appreciated by the college and workers in Madura, I venture to say that Drury itself will receive the greater benefit. There is a principle operating in life which says that he who gives his life finds it in a truer, larger, and better sense. We must allow the altruistic spirit to express itself or it will leave us. We must develop "the larger mind, the kindlier heart" in these days of suspicion and unrest.

Drury is not a large institution and, as her song goes, she is located "High up on the crest of the Ozarks, away from the river and sea"; but in the minds of her undergraduates today she has become an institution of international scope and name.

VACATION LANTERN SLIDES

By Rev. CYRUS A. CLARK, Miyazaki, Japan

WHEN vacation bacteria began to infect people and drive them to seashore or mountain retreat for recreation; and as soon as the early summer rains decided to rest somewhat, and out-of-door meetings became possible, a certain missionary of Hiyuga Province, Japan, also caught the vacation infection. Yielding to the "call of the wild," he started out for vacation tramping, fishing, and hunting big game. But instead of a gun, fishing pole, and camera, his outfit included a good stereopticon and two long boxes of lantern slides, mostly picturing the life of Christ, with enough of others for variety.

His tramping and hunting ground was the whole of his province of Hiyuga. His bicycle always went with him and carried his outfit where train or auto or *basha* did not go; and with lantern box hung on one handle-bar, the slides on the other, and the everything-else bag hung from the seat, it entirely neutralized all weight of the luggage. When not thus employed, it carried the missionary swiftly on his rounds of hunting a suitable open lot —grassy, if possible—for an evening lantern meeting; getting police permission for the meeting, never refused; seeing the electric man to make sure of getting his wire attached to the nearest overhead wires; decorating the whole town with his posters; and otherwise getting ready for the evening meeting.

Then before evening two small bamboo poles (used in Japan as family clothes lines) would be borrowed from the nearest house, to which he tied his curtain and guyed it upright with four strings. And with his lantern on an old box or two, borrowed from a nearby store or backyard, and his wire connected up to the overhead wires, he was ready for his evening audience. The children filled the space between the lantern and the curtain, seated on the ground when grassy or sandy; the adults stood or sat in a wide rim outside of the children.

In such a lecture, the missionary handles his slides as he talks from the middle of the crowd, thus best synchronizing his slides and talk. With the Life-of-Christ pictures are mixed only such as require little or no explanation. Others are reserved till after the story is finished. Of course, only the main incidents of the childhood, the teaching, the miracles, and the last part of His life can be shown in the hour and a half or two hours of the talk.

It seemed better to visit as many places as possible with one meeting rather than fewer places with more meetings in each place; so the next day repeated all this in another town with another big, interested out-of-

door crowd; then another, and so on, using every available evening, till cold weather forbade out-of-door meetings.

An unusually rainy summer and the necessity of doing most of the preaching for the temporarily pastorless Miyazaki church, as well as the numerous other unescapable mission duties, in and out of his study, as the only evangelical missionary in the province, made it impossible to get in more than about sixty such lantern meetings, instead of the usual summer stunt of one hundred. These required about 1,300 miles of travel, by train, auto, *basha*, and bicycle, and on foot; and reached an aggregate of at least 10,000 people, to whom the beautiful pictures made the life of Christ vivid.

One notable incident in this summer's experience was the fact that many times the rain seemed to be held back especially for the evening meeting, for often the threatened rain did not begin till the meeting was finished, and the people had time to get home; or sometimes it rained almost up to the hour of meeting, but stopped a little while before meeting time and did not rain again till the meeting had closed and the people had time to reach home, then came pouring down as if the pent-up floods had been suddenly let loose. This happened so many times that it seemed more than a mere coincidence. And why not? Such a thing would be easy for Him who cares minutely for sparrows and lilies, and who must value much more His gospel messengers and their message!

Another very noticeable experience was the friendliness for the missionary on the part of everybody, everywhere. Nothing asked for was ever refused, a desire to help was shown to a frequently hindering degree, and he was made to believe that he had the whole 750,000 people of the province as his friends.

The missionary was able to do this summer vacation stunt wholly alone, so with comparatively little expense—a worth-while item in these days of inadequate missionary funds and forces. For this particular missionary no vacation occupation could have been more satisfactory or even recreative, in the doing and in the retrospect, and he was sorry to have his vacation cut short in early December by the cold, which made evening meetings out-of-doors unwise.

"PICTURE STORIES WHILE YOU WAIT"
Mr. Clark with his lantern and his audience

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JANUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$100,322.04	$21,910.14	$6,976.54	$3,501.88		$3,397.00	$136,107.60
1921	113,194.22	10,657.88	6,163.88	5,068.24	$1,300.00	2,785.67	139,169.89
Gain	$12,872.18			$1,566.36	$1,300.00		$3,062.29
Loss		$11,252.26	$812.66			$611.33	

FOR FIVE MONTHS TO JANUARY 31

1920	$229,650.79	$40,300.70	$12,981.56	$148,983.48	$5,200.00	$12,081.75	$449,198.28
1921	239,587.79	30,631.29	12,660.42	127,484.02	4,700.00	11,729.45	426,792.97
Gain	$9,937.00						
Loss		$9,669.41	$321.14	$21,499.46	$500.00	$352.30	$22,405.31

FIRST RETURNS ON THE NEW APPORTIONMENT

THE new denominational apportionment of $5,000,000 went into effect January 1. The report, therefore, as to donations in January is the first indication of a mathematical kind as to what response the churches are making on the American Board share in the total. It is gratifying to note a gain in the gifts over the year before of $12,872.18. If there should be an equal gain each month, the year would show an advance of $154,466.16. This would be good, but not good enough. It would cover the increase in appropriations, pay a little on the debt, but allow nothing in the way of expansion. Let us hope the record may more than hold its own through the year. In the tabular statement it will be noted that what we gain from the churches in January we nearly lose from individuals. Sunday schools are a bit off, and we show a total gain for the month of $3,062.29.

BEHIND THE SCENES

A gentleman who has spent his life studying social problems, and whose name has become an international possession through his many publications, recently sought an interview with the officers of the American Board in order that he might report impressions gained on a trip around the world. He had been sent out by a well-known charitable foundation to study the social aspects and possibilities of foreign missionary work, and naturally he returned full of ideas. So we sat in a circle in a room on the seventh floor of the Congregational House and listened eagerly to what he had to say.

In no tone of criticism did he begin, but rather with hearty appreciation of what the missionaries and their institutions had already accomplished in the realm of social service. Everywhere he had found the missionaries living in the midst of the people and "astonishingly well acquainted with the conditions of their neighborhood."

He was inclined to envy the easy acquaintance and the friendly goings and comings of our workers, as they mingled in the life of the foreign communities where they had made their homes. With gratification he noted that in the foreign work we have allowed no divorcement between evangelism and social service, but that these are regarded as essential expressions of the one gospel of love.

The constructive idea he had to offer was to the effect that the time seems to have come when social experts might well be sent to the front—specialists in community welfare, public sanitation, club work for young and old. He asked if a person trained in the methods of the social settlement, rich in practical experience, and, of course, in hearty accord with the spiritual aims of the Board, could not be sent with advantage to a country like Japan, to work at the side of the missionaries and possibly to stimulate reforms on the part of public officials.

The discussion drifted easily to Japan, and for an hour or so we argued as to what needed to be done and how much was practicable along the lines suggested, with the result that plans of a fascinating nature began to emerge and possible workers were discussed.

As we sat there in this holy conspiracy of helpfulness for a nation on the opposite side of the world, the thought arose how wonderful is this world-wide fellowship of service, which knows no race or clan. From the windows of our office could be seen the hills of Brookline, just then flooded with the glory of the setting sun; and as we talked of Japan's mighty possibilities, the mind pictured that prayer meeting in a Brookline home, the home of William Ropes, where in 1828 the first collection was made for missionary work in that far-away land of mystery and charm. What a long road we have traveled since then! It was only $27.87 they raised, but it started a movement in which great Boards are now at work, and which offers possibly the most strategic opportunity in our twentieth century world.

Now come to New York. We are seated at a luncheon table in a very swell club, in a very tall building on lower Broadway. If we recall aright, it was the twenty-first floor where we got off. Aside from the two representatives of the American Board, the names about that table would make a New York reporter seize his notebook with unwonted alacrity. At the right of the host was the head of (not to be too explicit) one of the greatest manufacturing corporations in the world. On the left was the active partner of a famous banking house, a man far better known in Europe than our cabinet officers and senators. Add the head of a big publishing firm, the president of one of our largest universities, the director of a great charity foundation, and you have the leading personnel—a dozen in all. The nature of the gathering is indicated by the fact that the host was a Japanese gentleman who directs the affairs of the largest banking and trading company of his land. These busy men met to discuss what can be done to bring about a better understanding between Japan and the United States; and the upshot of it all was that they favored endowing a lectureship in the Doshisha, whereby distinguished American scholars might visit Japan and be heard in the leading Christian university of the land, for the sake of interpreting to the Japanese the best in American history and ideal, in the hope of cementing a firm friendship between the two countries. The plan was indorsed, a committee was appointed to secure funds and make all necessary arrangements. Being dropped twenty-one stories by the express elevator, we mingled with the crowds on Broadway, in the belief that something good had been started, and that men of mighty ability would see it through.

From New York to Chicago. The room is in the Young Men's Christian Association, and the same number of

men are present as in the New York club. But these are not corporation heads or multi-millionaires. Not exactly. These are eight students from the Chicago Theological Seminary, two professors from the same institution, and three representatives of the American Board. These students—robust, clean-cut, upstanding fellows, of character and scholarship—have become possessed of the notion that they should go out as a band to some one country—China, if the way should open—there to do team work for Christ. One by one they rise, and without the slightest suggestion of emotion, or any hint of proposing an unusual or heroic thing, they tell what is in their hearts. And the two professors sit there and nod approval, and manage to slip in the information that if these young men can be sent out as a Chicago Band, there are some Chicago men, pastors and laymen, who may be counted upon to stand behind them financially, so that this notable increase in our force shall not cost the Board an extra dollar. Needless to say, we hung up the maps of the Far East and went to our problem with the zest of a Foch or a Pershing planning a great campaign.

Three transactions behind the scenes, typical of what is happening in Kingdom circles in these great days! Mr. Hearst does not print such things in his papers, and they do not even get mentioned in the *Saturday Evening Post;* but who says they are not news of the biggest kind?

ORCHESTRA OF BUDDHIST PRIESTS IN THEIR OWN TEMPLE IN MUSU SHAN, SHANSI

These men do not represent the highest Buddhist type and are not held in much respect by the people. The man in center is playing a small reed calliope of remarkably sweet tone; they are very difficult to play, but are found throughout North China

FOREIGN DEPARTMENT

TURKEY

Armenians, Turks, Bolsheviks, and All

In last month's issue of the *Missionary Herald* we printed a cable report from Constantinople, dated January 8, to the effect that "orphans in Alexandropol and Erivan are being cared for by the Bolshevik government," and referred briefly to other conditions in the Caucasus. No detailed information was at hand. And now, indeed, while letters have come in, it is evident that they are written with considerable reserve as to details of the days after the fall of Kars, the arrival of the Bolsheviks, and the problems of the Near East Relief force. Several of that personnel are American Board workers—and they, as well as the Americans in general, seem to have behaved with wisdom and courage under very difficult conditions. We quote from a letter, written by the Director-General, dated Kars, December 15, 1920:—

"With the fall of Kars on October 30, the whole district of Alexandropol was thrown into extreme disorder. A large portion of our local (native) personnel fled, and we were compelled to give up our headquarters office work and place the American personnel in direct control of the Near East activities. I gave the personnel an opportunity to withdraw if they wished, in view of the certain surrender of Alexandropol to the Turks, but without exception they volunteered to remain.

"A week later the Turks occupied the city. They treated our organization with extreme friendliness and courtesy. The only disorder which occurred was the looting of our headquarters office, from which the Armenian guards had fled. These headquarters are in the city, and it was not evident by whom the looting was done. Our records were practically all lost or destroyed. We then divided up the American forces between Kasatche Post and the Polygon (a large building), which lie at the opposite ends of the town, and made them into two separate districts. The American personnel showed extreme courage and efficiency in carrying on their duties.

"While the Turks were still in control, the local Bolsheviks established a Soviet civil government. The Turks, who had military control, allowed this, and seemed to be well satisfied with the arrangement. As one of the high Turkish officers expressed it to me, 'In this way the Armenians will eat each other.'

A Bolshevik Official

"We had three different conferences with the Bolshevik Commissaires regarding the continuation of our activities, and all three of these conferences were unsatisfactory; especially the last and most important, with Mduvanny, a Georgian, who claimed to be the direct representative of the Moscow Soviet, at which conference there were also many local Bolsheviks. Mduvanny stated that the American personnel would not be allowed to leave, even if they wished, but would be kept in the country to do the will of the Bolsheviks and to work under their orders; that as long as the Americans pleased those in authority, they would be allowed to live in peace; but the moment they overstepped their orders or refused to conform to them, dire results would follow.

"After a conference with all the American personnel, it was decided that there was no other way open than to evacuate the personnel, and as many supplies as possible, to Kars. I applied to Kazim Pasha, the commander of the Turkish forces, for protection and assistance in transporting the surplus

Pacific School of Religion Berkeley, Calif.

supplies, it having been decided that we would leave sufficient in Alexandropol to feed the children there for several months. The Bolsheviks had claimed that the Red Army would be in Karakilis in a few days; and not being absolutely certain as to how far the Turks would be willing to oppose them (nominally their Allies) in the matter of the American activities, it was decided to evacuate the Polygon the same night, December 5.

"The Turks sent extra guards of twenty men each to the Polygon and to Kasatche Post. We packed up our personal belongings during the night, and sent as much as possible to Kasatche Post by automobile. Kasatche Post is on the railroad, and better protected by the Turks. Before daybreak two automobiles left the Polygon for Kars, containing as many of the personnel as possible. The rest went to Kasatche Post and entrained for Kars on the same day, December 6. In this way, all of the women and children and some of the men left Alexandropol, and the Polygon was turned over to the local Armenian Commissaires.

"A number of the men remained behind at Kasatche Post to see to the transport of supplies. About 9 o'clock in the morning of that day, before the party from the Polygon had left Kasatche Post, a number of armed Bolsheviks came and placed all the American personnel under arrest. The Turkish liason officer was called in, and under his orders the gendarmerie were driven off by the Turkish guards, at the point of the bayonet. It is stated that fully 200 of the townspeople were lying in wait over the brow of the hill, with empty sacks, to begin the looting of the warehouses at Kasatche Post, on their taking over by these Bolshevik gendarmerie.

"Up to the present (December 15), about forty carloads of materials have been sent from Alexandropol storehouses to Kars, and about one hundred carloads more remain to be transported. I have left two men, Brown and Martin, in Alexandropol, in charge of this activity, and the Turks assure us that the men will have time and that they themselves will give us the facilities for the removal of the remainder.

A Better Time in Kars

"We have been in Kars now nine days, and it is reported from representatives in Alexandropol that there is a decided change, and a very evident spirit of regret among the Bolsheviks at the results of the attitude taken by them. They have made various excuses, stating first that the conversations were wrongly translated, especially the last one. This is impossible, as Mr. Janson, the interpreter at that conference, is a thorough master of Russian, and I understand enough myself to know that the conversation was being correctly translated. But even if there had been no translator present, the attitude and tone of Mduvanny, the speaker, were such as to leave no doubt in the minds even of those who did not understand Russian as to his intentions. Secondly, they claim that Mduvanny spoke beyond his authority. In answer to this argument, we can simply refer to the two former conferences in which the same sentiments were expressed, though less clearly and emphatically.

"Regarding the situation here in Kars, you will have understood before now what a terrible time that post passed through. Owing to the influx of refugees into our institutions, and the fleeing of the native personnel, the different departments are almost entirely disorganized. We have six or seven thousand children in our orphanages here, and are beginning the reorganization of the whole plant. I cannot speak too highly of the attitude of all the Americans during these times of strain and danger. A few are being released at their own request. Practically all who remain show the effects of the strain of the past two months, and while not exceedingly joyful over the prospects ahead, they are still in fine spirits and desirous of

seeing the thing through so long as it is possible for us to continue. The Turks, although allied to the Bolsheviks, show no Bolshevik tendencies whatever, and if the Turks retain the Kars district, the children here will be safe and we will have freedom in caring for them."

A telegraphic message from Dr. Ussher, of Erivan, the capital of Armenia, reports a clear understanding with the Bolshevik government there; and he has asked for a definite sum of money with which to continue the relief work under his care.

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Aintab Re-enforced

Dr. J. C. Martin, since 1891 a member of the Board's Central Turkey Mission, had reached Beirut, on his way back into Turkey, when he met with an enforced delay. He went to work at once to familiarize himself with the number of refugees from the former outstations of his mission station and with the condition, religious and material, of these stricken people. He says:—

THE AZARIAH SMITH MEMORIAL HOSPITAL, AINTAB, TURKEY

"From my interviews with our pastors, Hadidian and Andreasian, I learn that from 500 to 800 of our Protestant people are now in Kessab, with no provision made for their church and school needs. Pastor Andreasian (of Port Said fame) is ministering to the needs of Yoghonolook and Bitias, and elementary schools have been opened in these places. The Armenians in this district—Moosa Dagh—made up mainly of the 4,200 who returned from Egypt, are living now in quiet and comparative security, and this is also true, although in a less degree, of the Armenians in the neighboring district of Kessab.

"However, because of fighting still going on between Turks and Fellaheen, Armenians cannot pass from one district to the other. In Fartuzlu, the population of which is altogether evangelical, we have a small congregation, at present ministered to by an aged deacon, who receives no compensation. In Alexandretta we have a much larger community than we had there previous to the war, for the reason that the residue of our Beylan and Eybez congregations are there. Repeated requests have come from them for a preacher, but as yet none has been found.

Twelve Centers Ready to Open

"Our Hassan Beyli people and pastor are at Daontyol, where there is a large Armenian community with no admixture of other races. It is thought that the Hassan Beyli people may be able in the near future to return to their own village. The other churches connected with Aintab station and which are now functioning are Aintab, Aleppo, Berejik, Jibin, and two churches in Oorfa. That is to say, we have now in our Aintab field some twelve groups that would set up schools and church services if we had teachers and preachers to send to all of them. True, this is less than one-half the number

we had in 1914, and these twelve communities in point of numbers and financial ability bear no comparison with what they were six years ago. Nevertheless, I feel encouraged by this showing, and by what I have seen and heard of Armenian orphanages both here and elsewhere."

Dr. Martin secured travel permission again and reached Aintab, by way

NURSE AND PATIENT AT OUR HOSPITAL IN HARPOOT

of Aleppo, on December 8. A letter, written after his arrival, says:—

First Sight of Aintab

"My first sight of the town affected me more than I can describe. The Christian quarter, however, also college and mission buildings, look fairly well preserved. The city is entirely surrounded and tightly shut in whilst shot and shell pass over our heads almost continuously, day and night. As to the work which awaits me here, this much is evident: Dr. Shepard must be relieved as much as possible of relief and station work in order that he may be able to give his time and strength to his work in the hospital, which continues to grow from day to day and is likely to increase still more in the near future when the care of sick and wounded Turks will very probably fall to him.

"At present church services are in charge of two laymen. Schools have been opened and are being well attended, the children passing safely through the streets between the fighting lines. The sound of the church bell yesterday morning, calling the children to school, seemed to me more pregnant with meaning than any similar sound I had ever heard before. There cannot be very many places in the world where the conditions of life are quite as difficult and severe as they are in Aintab just now, yet the Armenians I have met are hopeful and even cheerful. The vitality, persistence, and resilience which characterize this people are marvelous. The present and the past combine to show that their spirit cannot be utterly broken, even by such adversities as perhaps no other nation ever had to contend with."

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A Résumé of Rumors

Miss Mary G. Webb, who has been faithfully at work through exciting and troublous times in Adana, sends a letter written early in January, in which she says that after the thrilling experiences of siege, etc., last summer, she feels a little shy about trying to interest people in every-day matters. Every-day affairs in Adana, however, seem to be in a much more spirited class than every-day doings in America. Miss Webb says:—

"The French have driven the Chettes back some fifteen or twenty miles into the mountains. Once in a while they come down from their fastnesses, clear out some village, and carry off wheat and other supplies. But Adana is well fortified, and we see nothing of the fight. We only hear rumors of large numbers of wounded soldiers brought

in to the French military hospital, here in Adana. There are persistent rumors that the Chettes are getting ready for a big attack on the cities of the plain; that in the mountain cities they are registering all the Turkish men from fifteen years of age upward for this attack.

"The railway is running from Mersine, on the west, to Deurt Yol, on the east. Last week, on a trip to Mersine, I was struck with the military defenses at the stations and bridges, fortifications of earth and stone, trenches and dugouts, and wire entanglements without end, all ready for an expected attack.

"The roads from Adana to Aleppo, Aintab, Marash, Hadjin, Sis, and Cesarea, and the country north of the Taurus Mountains, are absolutely closed both to travel and post, and have been closed for months. All our news from those places comes to us by way of Beirut and Constantinople.

Hadjin Desolated

"No news has come to this place from Hadjin since the city fell, in October. Every one thinks that the city is entirely destroyed and no one left there. Miss Cold is here in the school with us, trying in every way to find whether any girls from Hadjin Home have been saved alive in Turkish harems. Tomorrow she is going with Bodvili Hachadourian to spend a few days in Jihan, a city where Turkish merchants come every week from Everek and the Cesarea region. Pastor Hachadourian's family were in Hadjin, his wife and three boys, and the possibility that some of them may still be alive sends him on this journey, which seems a hopeless one.

"School began in September. Of the nine native teachers we had planned for the school, only three were left. The others had fled to Cyprus, Smyrna, and America to escape the war, and we did not dare ask them to return—the responsibility was too great. Under these seemingly hopeless conditions, what was our surprise when three teachers, graduates of Marash College, and one graduate of Smyrna, came to us asking for work. Most of our teachers we have to pay at the rate of eight and one-half gold pounds (about thirty-eight dollars) a month. All the other schools in the city are as hard pressed for teachers as we, and the high cost of living is beyond all precedent. Most of the people with money have left the city. We took tuition in proportion to the ability of the student to pay. Those who could not pay were given work—sweeping, embroidery, etc.—to pay their tuition. None advanced enough to enter were turned away. We did not dare to bring back the girls sent to Cyprus, the orphans; neither did we accept other boarders unless there was some real reason for doing so. We have about twenty boarders and 185 students all told.

Cooks at a Premium

"Before this year, I have never had any trouble in keeping my cooks. I cannot remember a single cook that left the school except from necessity. But this year, the soldiers of the Armenian-American Legion are looking out for wives to take back with them to America; and the girls of my kitchen, knowing a few words of English and some American ways, seem to have special attractions for them. Five women have left there to be married. Such a time as I have had breaking in green cooks!"

INDIA

With Bible-Women in Madura District

One of the missionaries in charge of city and village Bible work in Madura is Miss Bertha K. Smith, who joined the mission in 1917. In a letter written to friends at home about Christmas time last year, she gives a bit of a summary of some parts of her

work, and we quote a paragraph or two about the visiting she does in connection with the Bible-women. She does not often call on more than five or six pupils in an afternoon, and usually has to make her calls between three and five-thirty—the hottest part of the day—because the women prefer to receive at that time. Miss Smith goes on:—

"There are thirty-four Bible-women in the department, including village and town women. Of these I have examined the work of fifteen. In my visits I have called on 283 pupils whose names are on our books. Whenever I go into a house, that is a signal for other women to come in to see me; so that many more women than the number I have given have heard the gospel message. Sometimes there may be as many as ten other hearers, never less than two or three.

"I often like to listen to the Bible-women's preaching, to hear how they present the message. One little old woman had a pencil in her hand all the time she was talking, and gesticulated by throwing her hands almost in the faces of her hearers. Her favorite illustration is that of a ticket. She reminds her hearers that whenever they board a train they must show a ticket, or else they cannot go. That they can readily understand. Just so, Jesus is the ticket we need to enter heaven!

"I have told you that I always take literature to give to the pupils and also to the men of the house who can read. I have given 2,854 booklets and tracts of various kinds. To the women who cannot as yet read I give a picture of the Good Shepherd, with a suitable verse. The others get stories of a suitable kind. Most of the tracts are portions from the Gospels. During the year, 3,000 post cards have been disposed of. I like to have a few extra ones in my bag, to keep troublesome children quiet while their mothers are reciting. Practically all, however, have been given to children who go to our Hindu girls' schools."

CHINA

Black Despair

Letters from China nowadays bring heart-sickening pictures of the conditions which the missionaries, as "Helpers of the Poor," face in these famine days. We quote a few stories from Mr. Heininger, of Tehsien, Shantung:—

"One man who has been a Christian for twenty years came in and, while waiting in my study, got down on his knees and prayed very earnestly for a long while. When I went in he said good-by to me in all earnestness —for he said they had nothing to eat and no way to get food, and he did not know whether he would ever see me again. He had two animals which in ordinary times would be worth seventy dollars, but he sold them for twenty dollars. No one will buy his land or his house, so he cannot turn them into money to buy food. He said, 'How can I face my seventy-year-old father and mother and my wife when I go back, and what shall I tell them?'

". . . People are eating cotton-seed, chaff, leaves, grass, bean-cake, etc. I saw an old woman gathering weeds here in the compound the other day for use as food. One man told me yesterday that two people in his village had committed suicide recently; having nothing to eat and no hope, they hanged themselves. It is reported that at Lienchen, north of here, three children were found in the canal (one of them a boy); they were pushed in by parents despairing of life and without means to feed them longer.

"The other morning a man came to Dr. Tucker with a timber which he wished to sell—the last piece of wood from his two-room adobe house, which he had torn down in order to sell the timbers and buy food. A mother and child went to market the other day and she bought a few cash worth of food from a vender; she left the child standing beside the vender while she went off (as she said) to get the money—but she didn't come back. . . .

"So go some of the tales and ex-

periences that come to us these early days of famine—and many, many never reach our ears or eyes at all. . . . How we are to meet the trials and tests of the coming months we don't quite know; but we want to count on the steady, earnest prayer of you people at home. . . ."

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From an Eyewitness's Report

At the recent Foreign Missions Conference, at Garden City, Long Island, Bishop W. B. Lambuth delivered a restrained but most eye-opening address on China's conditions as he saw them in the famine area in the latter part of 1920. We quote a few paragraphs only:—

What Caused the Famine

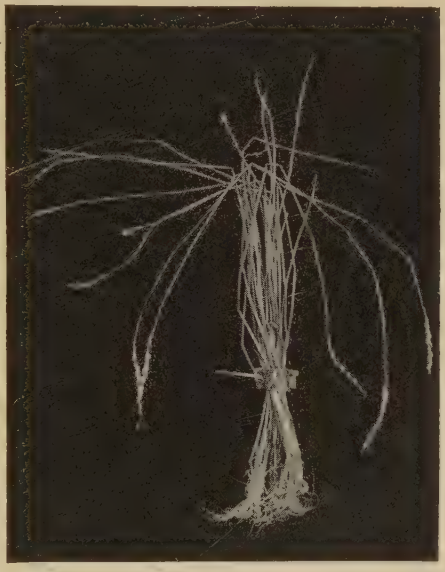
"They have had both drought and flood in some sections of the famine area—four successive droughts in one section, a plague of locusts, and in another a flood in addition. A study of the physical geography of this area will show that the rain clouds pass from the sea, the rain being precipitated in the mountains near the sources of the Yellow River. The denudation of forests which has gone on for several hundred years in North China has prevented the entanglement of the clouds, and precipitation has taken place in the remote interior, and little or no rain falls here. There was some rain in September, and the farmers were enabled to plant wheat. They will, however, get only forty or fifty per cent of the usual crop. The seed furnished was from the government, and largely distributed through the missionaries.

Next, Robbers

"In the village I am thinking of, just now, I met a woman of seventy-two. 'Where is your husband?' I queried. 'He has gone out to beg.' 'How long will he be gone?' 'Two or three weeks,' was the answer. 'Have you sons?' 'Three; they have gone to beg or work.' 'If they cannot get work or beg,' I asked the village elder and Mr. Heininger, who were with me, 'what are they going to do then?' 'They will rob,' was the reply. In some villages it is now dangerous to travel. Robbing is growing constantly, as I was informed by men of the London Missionary Society.

Roadmaking as Relief Work

"The Red Cross is undertaking to build a road from Tehchow, on the Pukow to Tientsin Railroad. Tehchow



FAMINE WHEAT

This was visited by locusts after it had made a brave attempt to grow in drought

is the station of the Congregational Board. Dr. F. F. Tucker and his wife are in charge of the two hospitals at Tehchow. He is the local agent of the Red Cross. The road is to be sixty-seven miles long, which they are to build from Tehchow to Lintsing on the Grand Canal. They are proposing to put 100 men to every *li* of that road. When I was there they thought they could take care of 30,000, not only the men employed, but of their wives and children. A little later they increased

the estimate to about a hundred thousand. But that was out of 1,500,000 in the six counties where the Tehchow missionaries were at work!

Death from Cold

"One thousand refugees died in a single night in Kalgan from cold. They had pawned or sold their clothing and refugeed up that far. A cold spell came on, and the men, women, and children perished.

"I went to Tientsin. I couldn't sleep on account of the groans of the men and women who were lying on the stone pavements of the city of Tientsin. They were covering themselves with anything they could get to protect themselves from the cold.

The London Mission's Policy

"I asked a London Mission official, 'How much money have you received, and how many can you take care of?' 'All told, we have room to take care of 12,000 people,' was his reply.

"'What policy have you adopted?' 'The policy we have adopted is the same as that of the Red Cross; namely, the taking of a certain number of villages and carrying them through the year. That is all we can do.'

"'What about the rest?' 'They will die. As there is no use to keep them alive for two months and then let them starve, we have had to select a few villages, and are endeavoring to carry those people through until the end of the season.'

The Babies Are Gone

"In the villages to the east . . . I found there were no children—I mean no babies—none under one year of age. I asked, 'Where are the children?' 'Gone,' was the reply. 'Given them away?' I queried. The reply came back: 'We have no one to give them to. Who can feed them? We have no one to sell them to. Who would buy them?' Why, children are being bought in Shanghai at a dollar apiece. The mother continued, 'Rather than see our children starve, we will throw them into the wells.' The wells, as a result, have become so polluted in some sections, the American Consul told me, at Tsinanfu, that the water could not be used.

"These are no exaggerated statements. I have seen the tragedy and looked it right in the eye. The missionaries are urging that help be given —adequate help—at once."

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Unlimited Opportunities in Foochow

Just returned from a year of furlough, Mr. George M. Newell sends a letter full of cheer over the progress he finds and of eagerness to get into his work. He writes:—

"Our year in America seemed short, and yet in that one short year we find there have been many changes. Coming into Shanghai a few weeks ago, the river bank was more crowded than ever with fine new modern manufactories, some of which had just been built; the main street around the Bund along the river front had been greatly widened to meet the needs of the tremendous traffic; many fine new stores and office buildings have gone up during the year. Every steamer brings in more engineers and agents and business men to start trade in China.

Foreign Buildings and Modern Machinery

"Here in Foochow we found the electric light company running the works all day to accommodate the increasing number of motors attached to all kinds of machinery. They are also now burning native coal, mined a little way up the river. Here prime anthracite coal is cheaper than the soft coal, because the latter has to be imported. Our new carriage roads are being extended, and fine new modern buildings going in everywhere; even way up in Ingtai, forty miles up the country, they have built six fine foreign buildings in the past year or two.

"A day or two ago I was showing Mr. Tuthill, of Chicago, around the

city, and we stepped into one of several new manufactories that are just starting up. This one was making thread with foreign, steam-driven machinery. There were also some two hundred native looms running, but the superintendent said they would have power looms in a few months. Many boys and girls were employed, earning less than twenty cents a day; yet this will be a great boon to the poor families. The men running the looms were making over forty cents a day, a tremendous salary for this place.

"Everywhere the signs of the great industrial development that is coming to us are more and more evident. The whole industrial life of this great nation will undergo tremendous changes in the next few years, and we do so need to get our Christian constituency ready for it so as to give the best help just where it will be needed.

"Another change which had begun before we went home, but which is very apparent now, is the attitude of all classes of people toward us and our work. In this our first month back we have taken part in three functions in three cities where the gentry, officials, and government school teachers were uniting with the leaders in the church to promote public welfare work. In every case there was the real and earnest desire to have the Christians recognized and to have them share in every way equally with the others. In all the public addresses given the Christian ideals and principles were upheld strongly and directly, and every one seemed to be glad to have it so. We have unlimited opportunities for work and influence among all classes. It surely is a glorious day in which to be here. I firmly believe this people will surprise the world some day.

A Task That Stirs the Heart

"Of course, the great problem in all mission work is training leaders. Missions can never hope to educate all the youth of China, and we foreigners can reach only a very small per cent of these people ourselves. Many of our brightest and best boys come from the poorer or middle-class people. Many can get along as far as the high school,

THE MARCO POLO BRIDGE AT LU KOU CHIOA

The gate of city in distance. This bridge is famous because of the careful description given in the "Travels of Marco Polo." On each post of the railing sits the figure of a lion, with smaller lions carved around it. The saying is that should a man attempt to count all the lions on the bridge he would go crazy in the process. Before the railroad came this was on the main route of travel to Peking

and then must go out and earn a living. The problem of helping these poor boys has been much on my heart for years, and now what joy to have the mission set me definitely to this task! The school is planned especially to help such boys, and to provide so they can work their way through. We have no land, no buildings, and very little money, but we are not going to worry about that, for we have a very deep conviction that this is God's plan, and He will provide in some way what we need. Our only care now is to lay good foundations so that we can give the school a strong evangelistic tone.

"The school now has something over fifty boys, though we are located in old native buildings, and have almost no playground or room for exercise. We want you all to pray that we may get together just the right body of teachers. It is a union school, supported by the Methodists and Congregationalists; then there seems strong likelihood that the other mission working here, the Church Missionary Society, will come in with us.

"Now you understand what our work is, and why we are so happy. We have wanted for years to give our lives for work for the poor boys of China, or better, of Foochow, and now we are to have our opportunity. We want your help in prayer that we may make this, from the start, a real asset to the spiritual forces working here for the establishment of His kingdom. As one of my students writes, 'Remember me, when you kneel down.'"

CZECHOSLOVAKIA

GATHERED FOR STREET PREACHING IN PRAGUE

Dr. A. W. Clark writes: "For over forty years I have lived in the Bohemian metropolis; but I never saw before the world war such a picture as the one indicated by this small photograph. This picture indicates progress and liberty under President Masaryk. Notice near the lamp-post the chalice flag of Protestantism. What a wonderful change from the days that followed the disastrous battle of the 'White Mountain' in 1620! Then Bibles were burned by the hundreds and thousands in Prague. Now in Czechoslovakia the gospel may be proclaimed in every street and at any corner the Scripture may be sold. The people are hungry for the truth.

"Before the great war any attempt to hold the meeting indicated by the photograph would have called forth much opposition."

AFRICA

What a Toothache Did

Here is a true story from Rev. John T. Tucker, of Dondi:—

"Sitting one day in his study, the missionary was interrupted by the appearance of two natives, a man and a woman, both of whom appeared downcast, whilst the woman was in evident pain.

"'How this tooth aches!' she wailed.

"Her husband, one of a vast number of natives in Angola who hesitate between Christ and the old native fetich performances, had taken her to the Witch Doctor, who, he hoped, would be able to effect a cure; but disappointment dogged him everywhere, although he had tried many 'doctors' famed for their skill in that particular line. Few Africans understand how to draw teeth. As a matter of fact, only certain mission boys are able to do so. In the case of Kamutali's wife, it was unnecessary to use the forceps—some simple doses, preceded by a cleansing draught, was all that was necessary.

"The cure was quick and apparently complete. Kamutali then expressed his wish to become a Christian, and would we allow them to remain in a hut for a month, so that they might hear 'the words'? The hut was built and Kamutali earned his food and some cloth by working in the garden.

"From that time forward Kamutali definitely enrolled himself as a soldier of the Cross. His progress was marked and within six months he asked permission to go to his home district to commence a school. Now Kamutali was inadequately trained for such a work, having only a smattering of education, and his attainments could not even secure him an entrance into the Training Institute. But he settled in his home district. He 'read' (as telling the gospel story is called) in various villages, and many bright young men and women responded to the call to the better life. In Central Africa wholesale village conversions are the exception and never the rule. Far better is the method stated by an old heathen friend of the missionary, who said, 'Let them accept "the Words" *"umue umue"* (*i. e.*, one by one).'

"If you could visit Kamutali's village you would find from thirty to forty Christians, fully alive to their responsibility regarding the evangelization of their tribesmen and going forth regularly to tell the good news they have heard.

"But Kamutali's wife, you ask? Well, she is typical of African womanhood—ready to receive healing of the body but unwilling to surrender her prized fetiches. For African womanhood loves the old paths which degrade body and soul. And does not everybody know that no nation rises above its mothers? Haste, then, to the redemption of the African women."

MICRONESIA

Problems in the Carolines

Writing from Kusaie, in the Caroline Islands, Miss Jane Baldwin gives a glimpse of some of the lights and shadows of the work she and her sister, Miss Elizabeth, are carrying so faithfully. She says:—

"The pressure of work during the past months has been very heavy and wearing, owing to the added burden of a sorrowful heart. Some of our dear girls started on a wild course; we did not dismiss them immediately, hoping to win them to repentance, but all the methods employed failed to obtain the desired results. Owing to their evil influence, we had to send twelve girls away, also three boys; and during these days we can only follow them with prayers and letters. We trust that God will lead them to true repentance and to forsake their lawless, disobedient ways. We hear that food is very scarce in their islands, and it

may be that hunger will be the first sorrow laid upon them by the hand of God.

"Our tiny hand press is doing, by the boys' care, what it can to help on the work, but our supply of type is so small that it sometimes requires an hour's extra work to complete a page; and even then, not all the letters are capitals which should be, and extra references must be hunted up. The book-covers on hand are large enough only to contain the first four books of the Bible and a few extra pages for the Sunday school lessons. All is completed and ready for binding when the boys shall have finished printing the Christian Endeavor Topics and Daily Readings in the Kusaien and Marshall languages.

"Time and strength have been given my sister [Miss Elizabeth Baldwin] to complete the translation of the Old Testament, and after revising the New Testament the whole will be ready for publication. A few weeks ago, when many of the daily readings on the Christian Endeavor slip were in the Old Testament, the King said to my sister, 'Now what shall we do?' And she replied, 'We hope soon to give you THE BIBLE.'"

THE PORTFOLIO

What Does a Native Worker Do?

In an Indian village outside a local station of our Madura Mission, a teacher can be placed for perhaps eighty dollars a year. What does he do? "He teaches a day school for the children, and perhaps a night school for the older ones; holds Sunday services; doctors those who are sick; helps in legal affairs; gets and gives out world information; and brings enlightenment and civilization to the village."

Rev. F. E. Jeffery, in leaflet on the Aruppukottai Station.

"Remember, Thou Wast a Slave in Egypt"

They had Cretans and Roumanians and Magyars in our little red mill. One Magyar was a particularly gloomy little chap. "What's the matter with Istvan?" I inquired of his friend and my friend, Daniel. "No lika dis," pointing to a steel wheelbarrow. "Dis can do too much, dobray," says friend Daniel, making sawing motions. "Yo," smiles gloomy Istvan, "Yo, dobray." Those last two words, dear reader, are later in American experience translated into "Yes, betcherlife!"

So we took little Istvan away from the steel wheelbarrow and the hauling of hot slag on a narrow plank for sixteen cents an hour, and introduced him to the village carpenter, who was building a garage. What antics! I wish you could have seen that humpy, sour-faced little Hungarian make a dash for the carpenter's tool box and begin fondling saws, hammers, planes, and chisels, crying "Me! Me!" as if his real self had all heretofore been locked in that box. Well, it had. And now it was unlocked, and Istvan was slapping on siding at twenty-two cents an hour and whistling. But wait. When we found him later, in the old carpenter shop, what was this potential Anarchist doing? Inlaying rosewood, my brothers, into a rare old piece of Colonial furniture belonging to one of my rare old Colonial families. Istvan, an expert cabinet maker; and they had him hauling hot slag!

When Istvan (or Stevie, as we call him) meets me at the post office, we salute gravely, and then we wink over the great joke we have in common about that crazy wheelbarrow. And I find that Mrs. Stevie, on the sly, has been bringing eggs—home-laid—to one of my poor old American invalid parishioners!

From "The Church at Work," Dept. of Publicity of the Presiding Bishop and Council, Protestant Episcopal Church.

A Test for Christianity

It is my conviction that there is no power other than Christianity that can save this troubled world. Really it seems to me that the only true means of bringing down the Kingdom of God on earth is the religious education of our children and youth. My personal message to my country, on coming home, is that the only way of bringing blessings to our country is to fully and deeply Christianize our people. I am of opinion that Japan is a test-stone to Christianity itself. If it succeeds in spiritually baptizing this nation, the leader of the Orient, it will prove itself to be the absolute religion, and will ultimately leaven the whole world.

The tide of civilization seems to be moving westward, now washing the shores of the Orient. I wonder how much the old civilization of the East, long fostered among us, and almost entirely hidden from others for several generations, can contribute to the New World's civilization. There seems to be every reason to believe that there are some valuable things hidden in the largely sealed volume of Eastern civilization, if only that volume can be opened by the right key, the key of Christian truth.

With these things in mind, I keenly realize the urgency of the world's task of Christianizing Japan. My observation, study, and experience abroad this year will greatly help me in carrying out my life work in this time of great need.

Rev. Akira Ebisawa, Minister of the Sapporo Kumiai Church in Japan, in a letter to friends in America written after an extended visit to America in 1920.

WORLD BRIEFS

China is to have a new Buddhist center, so we hear, "with an institutional temple!"

American Methodists have twenty-two missions for the Japanese, in Colorado and on the Pacific Coast.

Constantinople reports that the Ottoman Imperial University has received from Princess Fatma Hanum a money gift which will put it on a level with some European universities.

Student Associations of the Young Men's Christian Association are organized in 764 colleges and universities in the country. The Young Women's Christian Association has 750 college organizations.

A communist children's magazine has appeared from Berlin, published for the purpose of influencing children to communism. A communist kindergarten is also planned. As the boys say, "Next!

The Missions to American Indians under the Episcopal Church present interesting records. Five Sioux Indians from the Dakotas and Nebraska were lately ordained to the ministry. There are thirty ordained Indian clergy among the Sioux; and of a total Indian population of 25,000 in South Dakota, one in five is a communicant of the Episcopal Church. Of the Oneida Indians in Wisconsin, one in four is a communicant.

Sweden's houses of Parliament have ratified by large majorities amendments to the Swedish constitution extending parliamentary vote to both men and women, irrespective of restrictions as to tax paying. Women will be eligible to sit in either chamber, and henceforth the Riksdag will elect its own officials instead of having them appointed by the king.

The Church Missionary Society tells the following: While Archdeacon Dennis, of the Niger Mission, was on his way home to England, in 1917, his steamer fell a victim to German frightfulness, and he met his death. He had with him the manuscript of his English-Ibo dictionary, the sequel to his translation of the Bible into Ibo, on which he had been at work for twenty-three years. Some time later these papers were washed ashore on the coast of Wales, and are now at the Church Missionary Society headquarters in London.

The *China Press*, of Shanghai, reports a concert given by a community chorus, made up of 260 voices, mostly of students from various institutions in and about Shanghai. The proceeds of the concert were given to the Famine Relief. The chorus was assisted by the Shanghai Municipal Orchestra, and the program included numbers from Handel's "Messiah," from Gounod and other composers,

and groups of Christmas anthems. The soloists were "Western singers," as the *Press* phrased it; and the audience joined the chorus of the "Hymn for China," which was the closing number.

For twenty years the only person from the outside world who has been allowed to visit and minister to the lepers in a remote asylum in Esthonia is Pastor Adam Podin, of Russia. The poor people are utterly beyond power to help themselves, since they are necessarily separated from other folk by government regulations. Medicines are now quite unobtainable, and the rations issued them consist of a very small quantity of black bread per person. Nevertheless, Pastor Podin reports that several have recently become genuine Christian converts.

The Near East, that remarkably alert and informing London paper which declares itself to be a "weekly review of the politics and commerce of the Balkan Peninsula, Egypt and the Sudan, Morocco, Asia Minor, Arabia, Mesopotamia, Persia, and India," reports that many Dalmatian colonists located in South America are subscribing funds for the maintenance of a Children's Asylum and the Artisans' School in Ragusa. The colony is also prepared to build a new home for poor children in the same city.

In Roumania the government, at the recommendation of the Ministry of Industry and Commerce, has forbidden the importation of all luxury goods—including silks, furs, velvet, silver or gold-plated goods, patent leather shoes and boots and fancy footwear, toilet powder and perfumes, carpets, chocolate, cocoa, jams and marmalade, preserved fruit, caviare, oysters, liqueurs, wines, furniture, fancy birds and dogs, musical instruments, etc.! Not a bad idea to have a list of luxuries on hand. The item, from a Roumanian correspondent of an English paper, goes on to say that the general public welcomes this prohibition of luxury imports, feeling that all money is needed for the bringing in of material and machinery for reëstablishing industries destroyed by the war.

THE CHRONICLE

Arrivals in this Country

February 2. In San Francisco, Miss Emily S. Hartwell, of Foochow, China.

February 12. In New York, Dr. and Mrs. William T. Lawrence, of Gogoyo, Rhodesia Branch, South Africa Mission.

Births

February 2. In Tehsien, Shantung, North China, to Rev. and Mrs. Alfred D. Heininger, a daughter, Jean Margaret.

Deaths

January 9. In Durban, Natal, South Africa Mission, of diphtheria, Chester, son of Mr. and Mrs. Albert J. Hicks, of Adams, aged four years. The little fellow had been brought by auto to Dr. McCord's hospital in Durban, as soon as the disease was diagnosed, but lived only a few hours after his arrival.

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In the recent death of Mrs. Mary Himes Ebeling, the station at Lintsingchow, Shantung, China, and the Chinese women in the Industrial School there have lost a devoted supporter. Mr. and Mrs. Ebeling went to China in 1904 and spent seven years there, five of them in Tungchow. After their return to the United States, Mrs. Ebeling took up the sale of the industrial work from Lintsingchow, as an expression of her love for the Chinese, and had good success. She was able to send out considerably more than $1,500 clear profit, to be used in the work at Lintsing, $1,000 of it to be devoted to famine relief. The members of the Lintsing station will miss one on whom they have leaned, and the Chinese one whom they knew loved them.

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In a Christmas letter from a young missionary wife to a Secretary at home: "It is just fine to work for the American Board. The freedom, the play for individuality and initiative, the respect for personal rights, the broad, sympathetic realization of our right to have a home withal, has been appreciated more than I can tell you."

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Two of the American Board's staff figure in the list of missionary fellowships and scholarships given out by Union Seminary, New York. Rev. Edward S. Cobb, since 1904 one of the Board's workers in Japan, now professor in the Theological Department of the Doshisha, has been appointed a missionary fellow of Union Seminary for 1921–22; while Mr. Charles W. Miller, since 1913 of Manepay, Ceylon, has been assigned a missionary scholarship in the same institution.

At the Halfway Post

The first six months of the American Board's fiscal year closed February 28th, 1921. The accounts have been made up to that date and tabulated. They show

Receipts	$560,759.14
Expenditures (including deficit of 1920)	824,370.91
Deficit, March 1, 1921	$263,611.77

Adding the appropriations already made for the remaining half of the year, the estimated exchange costs as last year, and the estimated additional grants and appropriations, affords the following forecast of the year's outcome: —

Estimated expense from March 1 to August 31 (including deficit as above)	$999,645.81
Estimated receipts from March 1 to August 31 on basis of last year	478,636.84
Estimated Deficit, August 31, 1921	$521,008.97

TWO GLEAMS OF LIGHT

break through this rather dark and discouraging statement

FIRST: Exchange has improved; is now practically back to normal. It is more or less fluctuating; it may become adverse again. If it continues normal till August 31, the Board's estimated deficit will be reduced $100,000.

SECOND: Receipts from living donors (churches, individuals, etc.) may greatly advance over last year. Such advance is in the programme of the Congregational World Movement. It has been looked for. So far it has not transpired. But it may come. If that $478,636.84 should become $700,000 that would reduce the deficit $222,000 more.

The situation is critical, alarming, urgent. It is not hopeless or disheartening. The Congregational people can provide for their missionary enterprises if they will. We believe they will. There are six months more in which to meet the need.

Send gifts to

FREDERICK A. GASKINS, *Treasurer*,
14 Beacon Street, Boston.

COMMITTEE OF STUDENTS WHICH MANAGES THE COMMISSARY DEPARTMENT OF JEFFERSON ACADEMY, TUNGHSIEN, CHINA